larged underſtanding of the artiſt ſelected the ſolid matter, which he drew into this glowing focus.

I obſerved that it was not mechanical, becauſe a whole was produced—a model of that grand ſimplicity, of thoſe concurring energies, which arreſt our attention and command our reverence. For only inſipid lifeleſs beauty is produced by a ſervile copy of even beautiful nature. Yet, independent of theſe obſervations, I believe that the human form muſt have been far more beautiful than it is at preſent, becauſe extreme indolence, barbarous ligatures, and many cauſes, which forcibly act on it, in our luxurious ſtate of ſociety, did not retard its expanſion, or render it deformed. Exerciſe and cleanlineſs appear to be not only the ſureſt means of preſerving health, but of promoting beauty, the phyſical cauſes only conſidered; yet, this is not ſufficient, moral ones muſt concur, or beauty will be merely of that ruſtic kind which blooms on the innocent, wholeſome, countenances of ſome country people, whoſe minds have not been exerciſed. To render the perſon perfect, phyſical and moral beauty ought to be attained





at the ſame time; each lending and receiving force by the combination. Judgment muſt reſide on the brow, affection and fancy beam in the eye, and humanity curve the cheek, or vain is the ſparkling of the fineſt eye or the elegantly turned finiſh of the faireſt features: whilſt in every motion that diſplays the active limbs and well-knit joints, grace and modeſty ſhould appear. But this fair aſſemblage is not to be brought together by chance; it is the reward of exertions meet to ſupport each other; for judgment can only be acquired by reflection, affection by the diſcharge of duties, and humanity by the exerciſe of compaſſion to every living creature.

Humanity to animals ſhould be particularly inculcated as a part of national education, for it is not at preſent one of our national virtues. Tenderneſs for their humble dumb domeſtics, amongſt the lower claſs, is oftener to be found in a ſavage than a civilized ſtate. For civilization prevents that intercourſe which creates affection in the rude hut, or mud cabin, and leads uncultivated minds who are only depraved by the refinements which prevail in the ſociety, where they are trodden under foot by the rich, to domineer over